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*For the Use of Members of the General Conference and Mission
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REPORT

of the

**GENERAL SUPERINTENDENT'S OFFICIAL
VISIT TO THE MISSION
IN JAPAN**

APRIL TO JUNE, 1898.

Toronto:

**METHODIST BOOK AND PUBLISHING HOUSE
29-33 Richmond Street West.**

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*To the General Board of Missions of the Methodist Church,
Canada:*

OBEDIENT to the command of the Board at Halifax last autumn regarding a visit to our work in Japan, I left Toronto April 4th, preached in New Westminster and Vancouver April 10th, and besides other lectures and sermons during the intervening week preached twice in Victoria April 17th. My steamer, the *Empress of Japan*, left Victoria April 20th, and reached Yokohama Tuesday, May 3rd. I was met on shipboard by Dr. Macdonald, greeted cordially, and taken at once to his home Tsukiji, Tokyo. In the evening of that day a pleasant reception at his residence by our missionaries, teachers and pastors in Tokyo, and the ladies of the Azabu School made me feel at home immediately and put me on good footing for work. Wednesday gave an opportunity for a little correspondence, for consultation with Dr. Macdonald, and for the consideration of some disciplinary questions. Thursday I started over the mountains with Bro. Hiraiwa as guide and interpreter for Kofu, over 90 miles distant. The arrangements made by the brethren and sisters were such as to facilitate my travel and visitation of the work to the utmost. On Saturday, having travelled by rail, basha, jinrikisha and on foot, and having spoken at Katsunuma,

about 11 o'clock of that day reached Kofu at 1 o'clock, where was kindly entertained by the ladies of our Woman's Missionary Society in their spacious and delightfully situated school buildings. At half-past two addressed a reception of preachers and friends in the church. In the evening addressed a large public reception by prominent men in a hall of public entertainment. Sabbath morning, May 8th, preached in church to congregation of say 250 on "Perfect Love": in the evening delivered to full house an address on "Natural Theology and the Evidences of Christianity." Monday morning addressed the girls' school; then in another place the boys' school, whose claims the principal and a leading patron urged on me, as they would contribute 3,000 yen to build. Then addressed the meeting of the preachers, who asked questions on the secret of ministerial success, and on the various philosophic and religious errors of the day. Dined at the ladies' school with two of our leading members, Mr. Shinkai and Judge Funengi. In afternoon took jinrikisha to Ichikawa, where preached in the evening, and lodged with a prominent family, Watanaba, who built us there the synagogue. Next day went down the rapid Fujikawa, say 70 miles, in limber, open boat, and took rail east 15 miles to Namazu, where delivered address on "The Relation of Christianity to National Government" in the evening. Here Dr. Meacham in our earlier years had work, and brought Mr. Abara, now a member of the Imperial Diet, and President of our Azabu Boys' school into the church. Next day (Wednesday) went west by train to Shizuoka, 34 miles. At 10 o'clock was met by Pastor Oyama and the ladies of the school, in which again was most kindly entertained. Their building is large, new, well situated and commodious. At 2 p.m., addressed the church in reply to a formal and suggestive address on their part. After lunch, with large company at restaurant in full Japanese style, again addressed a large public meeting in the church on "The Nature and Work of Christianity." The church is a large brick building, say 70 x 50 feet, holding from five to six hundred people, and we had it full. Twenty Buddhist priests were present, besides officers of the Government, lawyers, merchants, etc. Here I met and conversed with one of the Methodist Protestant Mis-

sionaries, who urged that this is the time to send on mission forces to Japan. From this meeting afterward heard that men were inquiring the way of salvation.

In Shizuoka there are ten Protestant denominations, perhaps not a wise distribution of forces, seeing that millions in the country are utterly destitute of gospel ministrations; its population is 40,000. Next Monday addressed the girls' school at 8 a.m., and met the pastors and evangelists at 9 a.m., to talk over their work, their discouragements and difficulties. False doctrine and indifference were their main complaint. In the afternoon took train to Hamamatsu 50 miles, where in the evening addressed a large congregation in the theatre on "The General Aspects of Christianity." Here the church was erected by Bro. Cassidy with contribution from Amasa Wood, as also five other churches in other places from same source and help from Dr. Macdonald. Next day went on by rail to Fukui, 175 miles, population, say 50,000, where spoke in the evening; was entertained at the Presbyterian manse by Rev. Mr. Fulton, who has been several years in the country; met at his house Miss Porter, one of their experienced lady missionaries, with both of whom conversed of the work at length.

We have a fine property at Fukui, large mission house, erected by Mr. Mackenzie, and a large plot of ground; the house is now unoccupied and wrecked by flood, in bad condition and in danger, through carpenters, carrying on their business in part of it. To the church is attached a dwelling for the Japanese pastor. The Presbyterians desired to rent our Mission House.

Saturday morning went on by rail 65 miles to Kanazawa. Population 100,000, where we were met by Bros. Mackenzie and Norman, with whom lodged in the Mission House, which is a good building, well situated on ample premises. Was also met by our lady missionaries who have work here, and by the Japanese brethren. In the afternoon addressed a reception meeting and attended Miss Crombie's farewell. On Sabbath morning preached and aided in baptisms and administration of the Lord's Supper; in the afternoon addressed a young men's religious meeting, well attended; and in the evening spoke to a considerable general assembly

in a hall on "Education and Religion." The Governor of the Ken was present, whose wife is a devoted Christian, formerly a Methodist, now a Presbyterian. On Monday visited our Ladies' Industrial School, also their Orphanage, each a good work; then through the kindness of Mrs. Mackenzie, had an interview with the Presbyterian and other missionaries of the city, ladies and gentlemen; and in the evening a long conversation with a Buddhist priest; Rev. Mr. Dooman, an Episcopalian clergyman of long experience in the East, who is opening work in Kanazawa, and boarding for a time with Mr. Mackenzie, interpreting for us. Talked also with Mr. Dooman on missionary work. The Buddhist could not accept eternal spiritual activity. Must have *Nirvana*. We have a school in Kanazawa used also for a church. Tuesday went on by rail and jinrikisha to Takaoka, say 50,000 people; had crowded church (say 250 on mats) and much disturbance, yet there was a feeling after God. Wednesday, pressed on by basha and jinrikisha to Toyama, say 75,000 people. We were waited on by inquirers. The region is strongly Buddhist as the evening service proved, 800 or 1,000 crowded into our little church, while many more were howling outside. We preached on "the light of the world." All was fairly orderly till we began to name Christ and Christianity, when great disturbance began. The interruptions were fierce and uncontrollable. After much effort for a hearing we finished in a semi-satisfactory way. The police came to our relief and accompanied us to our hotel, where I sat under the ægis of my passport. Bro. Elliot had labored here, and Bro. Mackenzie still visits the place. There are cities with a more open door. We have here a church-room with dwelling attached and a considerable plot of ground. Thursday morning went on to Iwase, where we took boat (a little coasting steamer) for Naoyetsu, 75 miles to the north-east. Did not go up the coast to Nūgata where we have a man. Friday forenoon, reached Takata by rail to the south; population, 16,000. We have two members in the town, 15 in vicinity; rent a preaching place and residence on a main street for 2 yen 80 sen per month; and pay 5 yen for moving snow. This place has sidewalks covered in on account of snow, with crossings tunneled at the corners. All the region

round about is a hard field opened up by Mr. Dunlop, whom I heard of as a man of great energy. The Presbyterians had work at Takata, but the pastors left, leaving two ladies to hold the fort; the ladies have now also gone, and the Presbyterians wish to sell us their property for 250 yen. Of their 50 members none came to the Methodists, which is said in Japan to be a common way of doing. The Buddhist priests here are said to be very immoral, being the principal patrons of the brothels. We visited Dr. Omori's school for blind boys, which was started by Mr. Dunlop, and where good work is in progress. In the afternoon, went on south past Nagano, the head of the district, to Uyeda, where we have a pastor. A neighboring evangelist came in disheartened for consultation. Here we rent a preaching place and dwelling in rear of other buildings through archway, reletting the fronts for 2 yen 78 sen per month. Had a quiet meeting of the few Christians in the evening, preaching on "The Way, the Truth and the Life." Saturday morning, returned to Nagano, where we have a nice little church and good work under a Japanese pastor, and where also our Woman's Missionary Society have started a school under Miss Har- graves, when again I found shelter and entertainment. Some influential men, here, as at Shizuoka; for instance, a judge and a lawyer are members of the church, though it is said to be difficult to get them to declare themselves decidedly in favor of Christianity, or publicly avow their discipleship, failing as they often do to attend public worship. Spoke again at an afternoon reception, and an evening public meeting, when we discussed Christianity as the basis of true morality; preached Sabbath forenoon in the church to a large congregation on mats, and in the afternoon addressed the Ladies' School. Bro. Hiraiwa preached in the evening, and all were occasions of great spiritual interest and profit, as indeed were most of our services during the tour.

Monday morning, May 23rd, took train south for Tokyo, which I reached in the evening, and was entertained in the home of the Rev. Dr. Scott during the sessions of the Annual Conference and the Mission Council. I presided but little at the Conference, leaving that largely to the President, Dr. Macdonald, on account of his familiarity with the language.

I attended Conference, however, and was present for consultation in critical cases, of which there were some; and for private conference with brethren, to which they were freely invited in my opening address.

Our Annual Conference in Japan could not fail to impress an onlooker as having men of excellent abilities, and of fidelity and devotion to their high calling. It was very easy to love them; and it seemed to me it would be an honor and a joy to tarry with them and share in their toils, privations and conflicts. I am not surprised the true missionary spirit admires and loves them, and watches over them with great interest. One can here, amid these circumstances, understand the Pauline solicitude and watchcare over the early Christian Church. I labored with them with joy; I parted from them with sorrow. May the Holy Spirit endue them with power!

Nearly every week evening I addressed a public meeting, and preached twice on the Sabbath. The Japanese brethren showed again their unabated confidence in, and regard for, Dr. Macdonald, by his virtually unanimous election to the Presidency. Two cases requiring special notice arose in Conference; one the graduation and ordination of an evangelist, for which it would be difficult to find discipline, and the other the resignation of a minister which required drilling into disciplinary lines.

The brethren have not yet attained to the Methodist and British idea of accusation and trial; innocent or guilty; proof or acquittal; law, court, verdict, discharge or punishment; but proceed still somewhat on the old Samurai sentiment of suspicion, dismissal and disgrace. The institution of public courts in the country, and the due process of law, as well as some properly conducted church trials, will correct all this. As to the membership of the church, great powers of discretion must be left with the missionary and the pastor; but in the Annual Conference, under its disciplinary President, ideas should be clearing up as to personal responsibility, definite charges, conclusive evidence, and condemnation or acquittal.

The brethren were assured that it is the strong desire of the General Board of Missions and of the General Conference, to know their needs, plans and aspirations to the utmost; and that it is the ready disposition of the Church in Canada

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to do everything practicable to meet their wishes. The reported increase of one hundred for the year was the occasion of much satisfaction, gratitude and joy. The religious services during Conference were spiritual and profitable; and it seemed easy to preach the glorious Gospel with blessed unction. But I felt very much the need of special prayer, and, it may be, revival services with the brethren, and of opportunities to confer with them on their doctrinal teaching, and on the peculiar difficulties regarding instruction and life they meet with in their ministry and evangelism in Japan. The distance of the residence of the President of Conference, the missionaries and my interpreter, from the seat of Conference, and the pressure of other matters, seemed, however, to render this impracticable. On such visits as I made from Canada, there should be pre-arrangements of this character. And it is my decided conviction such visits should be made more frequently, and each of longer continuance than mine. We must keep in living touch with the brethren in Japan; and I think this course would have been less expensive and more effective than the one we have taken. The Methodist Superintendency from the United States holds residence in the East for one or two years in each case, so that nearly all the time there is a Superintendent in the Orient; and the English and Protestant Episcopal Superintendency is on the ground most of the time, and then not engaged simply in financial matters. A merely business connection with our home Board—a business relation and agency—is not by any means all that is required. Trustworthy business is indispensable; but a mission may have that to perfection, and yet be very lame and defective as a moral and spiritual force.

During the Conference there were meetings of the Mission Council; and after the close of Conference, two days were spent in Mission Council, carefully deliberating with the brethren on important subjects, so far as opportunity was afforded. There were present in Council at all sittings: Dr. Scott, chairman; Rev. H. H. Coates, secretary; Rev. Dr. Macdonald, and Revs. D. R. Mackenzie, A. C. Borden and D. Norman. Over and above asking the brethren in Council to present such subjects as they deemed desirable for consideration, which they did freely, the following topics were presented

for their views, and, as they thought best, their formal deliverances:

(1) The Mission Property. Its present position and mode of tenure. The tenure under the treaties. What measures necessary? What of Insurance? Taxes? What the difference, if any, between the Japanese Church property and our Mission property? How is it with other Churches in the country? What is the ordinary Japanese tenure of their land? Is it desirable to sell or rent any of our property, as at Tsukiji or Kanazawa? (2) Azabu Boys' School or Academy. Is it doing a work to justify our outlay upon it? (3) The Work at the Tabernacle in Hongo. Is it properly equipped? Has it a place in the work, and will it pay to keep it going? (3) How are members tested and received into the Church? How are evangelists qualified for their work? Are there too many of them, considering the supervision? (4) Should the wives of Missionaries have any relation to the Work? What is their present relation? Can it be improved? (5) Co-operation of the Denominations in Evangelistic Work, or on Stations; also in Educational Work. How far possible? (6) Relations of the Council of the Women's Missionary Society and our own. Is any further co-operation desirable? Is there any collision of authority or work, or any need or danger of it? Is any further legislation on the subject necessary? (7) Relations of the Workers on the Field. Any need of collision of work or authority there, or of misunderstandings arising? (8) Relations of our Missionaries to the Annual Conference Authorities: Stationing Committee, Chairmen of Districts, &c. Any misunderstandings or interferences there? Relations of the Missionary Council to the Annual Conference. (9) Relations of the Missionaries and the Missionary Council to the General Board of Missions, and to the Representative of the General Board in Japan. Are any modifications here desirable in legislation or otherwise? (10) Is a Mission Council Desirable? If so, what are its powers and functions? What legislation is needed? Do missionaries feel comfortable and free for aggressive work? Are the Japanese pastors suspicious of the Mission Council? Has the Mission Council felt free to carry out the Discipline? Has it put it in force, so far as practicable? (11) The Salaries in

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Japan : of Missionaries and especially of the Pastors and Evangelists. How are they affected by the increased expense of living? What are the recommendations in the case? (12) Why do Pastors leave their Work, as they are doing? (13) What should be our Policy of Evangelism? Or is Japan about ready for the departure of the missionaries? Should we station missionaries so as to co-operate with one another, or with the missionaries of other evangelical churches? Shall we push on the work? How many additional men do we require? Do we employ evangelists too readily? (14) Sending our Japanese Probationers for the Ministry, or the Pastors, to Canada or abroad for Education. Is it desirable? If so, on what terms? (15) Methodist Union. Is it desirable? If so, what is the present attitude and prospect? How, and how far can it be advanced? (16) The Delegation to the General Conference: the case of the Laymen. (17) The Question of Self Support. How far advanced? How far possible? How succeeding in other churches? What helpful, prudent and energetic measures can be taken?

These and other similar subjects engaged the attention of the Council for more than two days, and gave rise to many personal interviews with our missionaries and with others in the Church, ministers and members, who were accessible. I had no special commission from the Woman's Missionary Society, nor am I aware that either its Board or Executive expressed any desire that I should, in my office as General Superintendent of the Methodist Church, give attention to their work in Japan. In some regards, however, the very kind and diligent offices of their workers in the field enabled me to obtain something of a view of our Church's affairs from their side of operation and of their relations to the Methodist Church. Visiting nearly all their work, and addressing all their schools, I could not but see they have been faithful workers, and are rendering to our beloved Zion a very noble and valuable service.

Besides these conversations, moreover the watchful forethought and abundant hospitality of our brethren and their wives, and our sisters in the Gospel, readily opened up my way to interviews with leading missionaries of the other Protestant Churches, especially those who had been longest in

the country and, therefore, had gathered the ripest experience. The open counsel and free cordial fraternity of the Churches on the mission field are most delightful. The brethren and sisters of the other Christian communions, both in their institutions and in their converse in the social circle, gave me for the most part quick access to information and satisfactory answering to my queries. In this way I had the honor and pleasure of meeting in personal interview, more or less extended, either at the homes of the missionaries or in my travels, in addition to several already mentioned, of the Presbyterians, Rev. Mr. Waddell of the Scotch Presbyterian Church, Revs. McNair and Dr. Imbrie of the American Presbyterian Churches, and Rev. Mr. Vanhorne of the Cumberland Presbyterians, most of them missionaries of long standing; of the Congregational Church (American Board), Rev. Dr. Davis, with whom I lodged at Kyoto; Learned, Gordon, Rev. Mr. Allchin, formerly of Guelph, with whom I lodged at Osaka; Dr. Gulick, Mr. Curtis and Miss Denton, all of much experience in the field, some of them grown old there. Of the Episcopalian Churches, Archdeacon Warren, an aged missionary at Osaka, and Rev. J. C. Robinson, a devoted Wycliffite, at Nagoya, with whom I lodged. Of the Baptists, Revs. Fisher, Bennett and Dr. Ashmore, who has much age and experience in mission fields. Of the Christians, Mrs. Garst; and of the Methodists, besides our own workers of present and past time, whose opinions and judgment are by no means to be put out of the reckoning, Revs. Mr. Johnson and Drs. Spencer and Soper, who have seen many years of evangelistic service, of the Methodist Episcopal Church, whose splendid school and industrial plant I visited at Aoyama; Rev. J. S. Spencer, Presiding Elder of the Nagoya District, for many years in the work; Rev. Yamanaki, one of our oldest native ministers, evidently much esteemed and trusted by his brethren, and of our laymen Yamaji and Yuki. These conversations occupied many hours and even days. To make them more comprehensive and effective, after Conference and Council meetings, in company with Bro. Coates, I took an additional journey to important missionary stations of some of the other Churches, as above intimated, at Osaka, Kyoto and Nagoya. And besides these set occasions other oppor-

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tunities to converse on missionary topics were of course embraced, such as that afforded by the constant companionship of Bro. Hiraiwa, who rendered invaluable service and assistance as interpreter, as brother beloved and as a minister of God.

From all this investigation several things were quite apparent, and lay on the surface, and of them I may speak first. (1.) Our Mission is not the only one that has passed through sore trials and suffered from its set-backs. Every mission has seen its dark days, while the political forces and ancient cults and customs have borne equally on all, some from one cause and some from another. No other mission may have had our peculiar difficulties, but they have all had their difficulties, and I found most of them inquiring, some of them even in a bewilderment of disaster, not amazing likely considering the ancient ramparts against which the forces have been hurled—What have been our mistakes? What is the cause of all this? Wherein can we make amendment? Wherein can we change our policy, ways and methods to advantage? (2.) That about every conceivable policy, way and method has been tried in these numerous missions; and in the awful swirl of the feverish anxiety and hasty variety, some have even tried the variation and accommodation of unchangeable foundation principles. (3.) That this haste, misdirection, apparent waste, and evident check have often come largely from precipitate zeal either for the cause of God or the building up of a denomination, and from the recklessness and ill-grounded confidence that youthful inexperience is apt to manifest amid exciting opportunities in a suddenly opened field. Some things had to be learned. Even faithful missionaries have made, as now appears, great mistakes. (4.) That further the check has come somewhat from the character and disposition of the people, themselves emerging into the light after the darkness of centuries. Never accustomed to intellectual, moral and spiritual movements, they are whirled by various currents into a surging flood, and in many regards have not found rock bottom or solid standing ground. They know but little of moral principle or the firm foundations of religious truth. No marvel the Christian missions should get run off into an eddy. It is well they are not altogether swamped.

(5.) The decided national movement of the last ten years, the rebound from the foreign to the native; the reaction from the West to the East is a large part of the explanation. Some years ago the cry was for western civilization; and Christianity, in their eyes an accident and ornament of western civilization carried all before it. The life, spirit and genius of genuine Christianity never penetrated, molded or governed their institutions, and not very many of their hearts. Unitarianism and German Rationalism were as good to them as clear revelation and divine truth. Call it western civilization and you gave it a passport. Young Japan asserted itself; vaunted liberalism of life and thought was what they called for, and true, soul-converting Christianity and its missions suffered. (6.) Then the missionaries themselves went in with a hundred and more schemes and plans, often airing them in the pride of opinion, and filling the land with diverse experiments. More Christian unity and more primitive apostolic simplicity would have been more effective. (7.) And besides this, most societies had plenty of foreign money; great institutions were planted; the economics and politics of Churches grown in old civilizations were set down rigidly in a land and among a people that had never dreamed of such things and nothing short of bewilderment, if not stupefaction, could follow. It is matter of congratulation that the religious societies are pulling out from the wheels, cogs and belts without being all torn to pieces.

Notwithstanding, however, all misdirections and mistakes, Christianity has made progress and now, with God's protection and blessing, has good footing in Japan. It would be a great mistake to say little or nothing has been done. Much has been done. It remains to learn what lessons we may; and let the failures of the past be warnings for the future. To this end we will take a survey of the present position of different missions as brought out in the conversations above referred to regarding the important aspects of missionary work in Japan. Amid all the variety of effort and whirl of motion some ground has been laid to stand upon in these islands. I found (1) That scattered over the country there are about thirty-three Protestant missionary societies and agencies at work. (2) That the Presbyterian missions and the

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Episcopalian missions of England and America are laboring in each case to build up an independent and distinctly organized Japanese Church, each after its own pattern and separate from the Church at home. This is their theory, and they work accordingly. On the other hand the Methodist Episcopal Church and the Methodist Episcopal Church South, like our own, are toiling to build up churches in Japan in organic connection with the home churches. The question of final separation from the home church just now lies in abeyance. The Congregationalists, or Kumai churches have, after their system, attempted to erect each local society into a separate church, and zealously preached independence to the Japanese Christians; of which propagandism they are now reaping some bitter fruits, as this paper may show.

(3) That all the churches, and all men in all the churches, both Japanese and foreigners, have abandoned the view so often set forth under the extreme nationalistic spirit a few years ago, that the time had come when the Japanese could stand alone in missionary matters, or might be left to themselves; would build up their own church, and propagate their own gospel. Yes, that is what a few high-flying, over sanguine men would have attempted—propagate their own gospel; but plainly enough now it would have been neither the Church of God nor the gospel of Jesus Christ. The bubble has burst, the idea has exploded. The leaders in that cry among the Japanese have about all gone off into Herbert Spencerism, Unitarianism and Rationalism; among the foreigners they have gone home disgusted with their own prophecies. How any man could traverse the streets of the towns and cities of that country to-day, or take a journey over its mountains and into its rural parts and come to the conclusion that the foreign missionary had done his work and could be dispensed with is to me utterly inconceivable. The Church of God never had graver responsibilities regarding this people than it has to-day, and ought to settle down to patient, aggressive work. Neither need it be surprised if the day of persecution cometh. (4) I found that all the missionary societies that are doing anything on the field, and have three or four or more missionaries there, have a council or regular consultation of their missionaries; in most cases men and

women together, with powers and relations one to another and to the native churches fairly well understood and more or less clearly defined. The testimony was that the mission council is an essential separate entity controlling and inspiring aggressive evangelistic work. While the personal equation enters largely into the consideration, and the missionary's own moral and spiritual power is a force to be reckoned in, usage and practice, more than written law, have given to these councils and to the province of the missionary their general boundaries and directions. Several things are evident: (a) The missions would not by any means undertake to do without the meeting and consultation of missionaries or the missionary council with some definiteness of sphere and power. (b) This council protects the home interests. (c) It plans and sustains the general, aggressive work of the mission. (d) Its place and functions are readily conceded by the native pastors, Synods and Conferences, when it keeps to its own work, properly asserts itself, and pursues a steady course on settled principles. (e) It brings to the aid and comfort of each missionary the experience and support of the entire mission, and hence is deemed indispensable. (5) That this council in the different missions is differently constituted, having more or less of what we would call disciplinary authority. Among the Congregationalists it broadly comprehends the men and women of the mission, taking in even the wives of the missionaries, who are given missionary standing as building up Christian homes. All vote in common on all questions coming before the council. The practice among the Baptists is much the same. Among the Episcopalians and the Methodist Episcopal, there are separate councils of men and women with consultation on matters that are common to both; and with such arrangement of powers and functions as will be pointed out under the caption of the relation of the work of men and women missionaries, and other councils to the home boards. Among the American Presbyterians the men and women, including the wives of the missionaries employed by the board, sit together in council called the Mission, all voting in common and all subject to the common action. Under all these arrangements there was said for the most part to be harmony of movement, or a way

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of disposing of differences without breaking up the mission or damaging the work. Among the *Christians* there are separate operations betwixt the men and women throughout. Where both are at work, as in India, there are contentions and difficulties. Among ourselves, the cleavage betwixt men and women workers is complete. (6) That as to the relation of the men and women missionaries and their councils to the home boards, I found that amongst the Presbyterians in America the churches raise money for the General Board, and Women's Societies raise money for the women's work; but all this money from both sources goes into the treasury of the General Board which operates through one treasury in Japan, and pays out its funds according to the action of the common Council of the men and women in Japan, or, in some of the missions, according to the decisions of the council of men missionaries on the recommendation of the women. This is of course the money for the support and use of the missionaries in their work, the money to the Japanese Societies being under at least suggestions from the council, a direct appropriation by the Board through the same treasury. The plan among the Congregationalists is virtually the same, as also among the Episcopalians, proper allowance being made for church polity. In the Methodist Episcopal Church, the women have their own societies and boards at home and their own council in Japan, but their estimates must be passed by the General Council in Japan in which they vote on their own matters; and besides, all their appointments to their work are made by the bishop in charge, equally with the appointments of the preachers to their circuits. This avoids the proximity of people given to interference one with another. So in all these missions there are lines of united action from the home societies and boards through the councils, treasuries and administrative officers of the church. There are also the safeguards of a united ecclesiastical control.

I found the Methodist Church, Canada, running a two-wheeled vehicle without any connection between the wheels but the invisible bond of piety and good sense, which are not always present in large quantities. The riders on the separate wheels sometimes make vaulting spurts and dash into collision.

(7) That the relation of the missionary and the missionary council to the native church, whether that church was growing on the autonomous and separate plan, or in organic union with the home church, as has been already pointed out, has considerable variations in the different missions, begotten partly of the polity of their churches, partly of their aims and ideals, and partly of their circumstances, management and even personal temperament. This is the citadel of the whole situation, and we must go about it therefore all the more carefully.

(a) In the Congregational churches, where the purpose has been to build up the separate societies into small independent churches, the missionary preached that he and the home church must decrease and the Japanese pastor and church must increase. The Japanese have learned that part of the doctrine perfectly and applied it most effectually. The Missionary Council as such has lost its influence among the longer established churches; the missionary that planted them waits idly around for an invitation to preach among them which he does not always get, no matter how important in his view that he should strengthen or correct them or build them up in the faith, and must depend on mere personal influence to reach the infant church he would cherish, as plainly it greatly needs. Whatever may have been the success of planting, here is plain failure of oversight and nourishing care; and if the missionary would continue his labors he must turn away with a heavy heart to new fields, only likely to repeat the same experience and fall far short of making any of the churches centres of moral and spiritual power. They say things would not have been in so unfortunate a condition if they had kept a reserve power in the Mission Council, or had some other body of direction and control. I heard some of them say they preferred even a bishop to such work.

(b) The Presbyterian Missions are building, as has been said, around a native Japanese church with its Presbyteries and Synods. These Presbyteries and the Synod are composed mainly of native pastors and laymen, and control under their constitution all things ecclesiastical, as disciplining the ministers and members, training the ministry, and raising and expending their own money.

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Some of the missionaries become members of the Presbytery and Synod and are subject thereto. Of course they are liable to being blackballed on application. Some of them are only corresponding and advisory members, without vote; and in some cases they are not allowed by the home churches to hold even these relationships. But they maintain the integrity and vigor of their Mission Council, and in it administer the affairs of the Mission, but not of the Church, lay out their fields, expend their money as committed to them, and so are a power to carry on their aggressive work. Yet only by their personal influence have they place for preaching and edification on fields under pastors, that is, Japanese ministers. Perhaps in this connection I may be permitted to quote from Dr. Peery, Lutheran Missionary in Japan, whose book is just from the press, pages 182-3, as follows: "The Mission of the American Board has experienced more trouble in recent years than any other, especially in the attempt promptly to adjust the relations between the native and foreign workers, and in the matter of Mission property. Most of the valuable property of the Mission has passed into native hands, and in some instances has been perverted from its original purpose. The missionaries are regarded with jealousy by many in the native church; they are excluded from the church councils, and are being gradually pushed out of the most important positions, and their places filled with Japanese. . . . The Episcopal Church of Japan, which is one of the most active vigorous bodies at work here, is governed by foreign bishops, and nearly all the positions of importance are filled by foreign missionaries, and yet the relations between the native and foreign workers are, on the whole, cordial and harmonious. The Methodist Church is governed by foreign bishops, and nearly all the presiding elders are foreign missionaries, yet complete harmony prevails between the native and the foreign ministry. The Presbyterian Church, with a policy somewhat resembling the Congregational, is encountering the same difficulties in a milder form."

(c) All this is also quite true of the *Episcopal Missions*, except as matters are touched at some points by Episcopal authority, to which the ministers of that body informed me the Japanese are quite acquiescent. Indeed my own little

observation and experience under Dr. Macdonald's administration and my own satisfied me that when they were shown the law and the proper line of action they brought themselves readily into a happy conformity thereto. It is a great mistake to yield to unreasonable demands to their own damage.

(d) In the Methodist Episcopal Church the missionaries are members of the Annual Conference, feeling themselves perfectly safe there as to their relation and work, since the bishop appoints the presiding elders, who may be the evangelizing missionaries or the most active and trustworthy native preachers, as the bishop also appoints missionaries, ministers and pastors to their several fields of labor. It will not do to say so, but this system guards what most needs guarding from the point of view of the home church, viz., the freedom of the missionary on his field of toil, and his opportunity as presiding elder, not only to open up new ground, but as well to foster and protect the church as already planted. This system also gives the best care of evangelists or inexperienced laborers sent out on the field, who should, of course, be under the direction, constant oversight and control of the missionary, that is, the travelling presiding elder. Meantime this Mission maintains the integrity of its Mission Council, so far as may be necessary from that side, protecting the interests of the home church on the one hand, and on the other watching over the welfare of the native church in its freely acting Annual Conference, as free as the Presbyterian Synod under its constitution in things ecclesiastical.

(e) In our own body our missionaries are members of the Annual Conference, being regularly transferred thereto, and thereby are subject both to the Stationing Committee and to the power of the Conference in electing its chairman.

Both of these aspects of our economy and management may become, and in fact do become, very prejudicial to the interests of our mission work on the field. Our missionary sent out to do aggressive, organizing and confirming work may be so stationed by the Stationing Committee and so related to supervising pastors as to materially cripple him in his operations. A case has just occurred in which a brother declined to be transferred, and so in protecting himself embarrassed the home work. Or he may be placed under the

chairman of a district to whom he is subject in his plans and work, and so be partially or completely handicapped, being forced to look up his work and make his arrangements so as not to come into collision with authority or give offence. This is not mere theory, it has been fact. Our Japanese brethren are not slow to see their vantage ground and take possession; they love power as much as most ordinary mortals whether they know how to use it or not, or whether they use it to advantage. As to their ability to control missionary operations we ought to have an opinion. This condition of things, as I had occasion to observe, brings somewhat of a paralysis upon our movements in Japan, which paralysis is intensified from other causes that I may notice; and is by no means appreciated by any one who does not feel the pressure of the aggressive work, and the actual work of the evangelistic missionary in advancing the interests of Christ's kingdom and saving the souls of men. The missionary should have a free hand under the Council and Board, both in relation to the Japanese Conference authorities and any resident official of this Board. An officer who is not himself an evangelist will be apt to underrate the difficulties of the case.

(8) I found, so far as I could learn, that all Home Boards cherished free intercourse betwixt themselves and their Mission Councils, and that all Mission Councils had open access to the Home Boards, either directly by their own communications, or through the Church officers, as bishops, elders, etc., or by both means. It seemed to be considered indispensable that there should be clear, mutual understanding and hearty co-operation. The Council and the missionaries were the trusted intermediary of the Home Board in its dealings with the native Church and organization, and so far as possible the representative of the Home Board for the native organization.

(9) As to mission property I found that there are two methods of holding said property, and that in this regard all the missions are under the same regulations and necessities. In the first place, on the concessions made in the open ports to foreigners, property may be held and is held in trust for the missions by foreigners; as ours in Tsukiji, the concession in

Tokyo, is held by Drs. Macdonald, Eby and likely Cochrane. In the second place property outside the concessions cannot, for the present, as has also been the case in the past, be held by foreigners, but must be held by Japanese. And this holding by the Japanese is in their own right and absolutely under their own control, and the property can be legally disposed of at their pleasure. And as matters are now there is no redress.

A case in point is what is known as the Doshisha University, the educational plant of the Congregationalists, as well as their splendid mission buildings and compounds at Kyoto. With great faith and courage the Congregational Board purchased, say ten acres of ground, and has erected thereon by subscription, bequest, etc., six large brick three story buildings, being library, schools, etc., departments of their university which they founded on Christian principles, and hoped to employ in the evangelization of Japan. In the usual manner they were made over to Japanese trustees under what were supposed to be safe conditions for Christian donors. These trustees have now abrogated the restrictive rules, abolished the Christian instruction, and given the American Board notice to quit; which indeed it did some time ago, and is conducting its theological work, the only portion of its vast projects that it can now carry on, on other premises altogether. When asked to show Bro. Coates and myself through those magnificent edifices, some of them sacred bequests for Christian work, Dr. Davis, one of their old missionaries and an active worker in founding the educational establishment said: "I do not think they will refuse me the key; I have done work enough here to entitle me to take a friend in; I will try anyhow." The key was obtained and we visited a plant worth hundreds of thousands of dollars, coolly perverted from the original foundation, and taken possession of by breach of trust; and high authorities assure them there is no redress in any law or court, for foreigners cannot hold property, and the Japanese trustees are legal owners and within their legal rights. Nor is this all, for the Congregational brethren, preaching the independence of the churches, and that the native laborers must increase and the missionaries must

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decrease, put all their property into the hands of this native Doshisha Board, and have now notice to quit the very houses in which they live, with a few years delay as a compromise. The only hope at present is that public opinion, if there is such a thing in Japan, can be brought to bear upon the matter, or, that in view of the incoming treaties, enlarging Japan's intercourse with the world, some of the public men, having regard to the honor and interest of the Empire will bring an effective pressure to bear upon the trustees, that may compel them to have some respect for the sacredness of such a trust and restore what they have wrongfully taken. It can readily be seen that the interests of other missions are bound up in the determination of this case. Sore trial as it is, it may prove a valuable education in ethics, as the Japanese churches are aroused and uttering strong protest. Other missions have by no means abandoned confidence in the honor of their trustees; and there are scores of faithful men, of whom we have a good share, that do not and will not countenance so base conduct.

I have gone at length into this matter, for it shows more than is on the surface; and it is by no means finished, nor its final lesson yet given. It is gratifying to know that many influential Japanese are seeing that such transactions as the Doshisha must affect their foreign relations.

When property was thus placed of necessity in the hands of Japanese trustees, the best that could be done was to take a writing in return acknowledging the trust and sealed with a seal. This was by no means solid; nor would it hold the law or recover for it, as trusts, outside of the foreigners, are not understood in Japan. What the condition of affairs will be when the treaties come in force, which is in a year or so, remains to be seen. But all missions will no doubt put their tenure of property upon such lines of readjustment as will secure the best basis and holding practicable. Meantime, missions taking warning are not investing largely in property; nor will they make further large investments till some safer method of having and holding is reached.

(10) That there is a general consensus, that under the foreign craze of a few years ago, and the rapid adoption of Western ideas by the Japanese, the churches and their

missions were caught in the rushing tide and carried far out to sea; and that, now that they are pulling into their moorings again, in several regards they have let too much of control and of managing and directing power slip out of their hands; and further, that it was much easier to let the governing and administrative function pass over to others, than it is now to recover it and secure efficiency thereby. The very presence of the missionary by foreign support involves some definite missionary control.

The Japanese brethren in the native churches are earnest and loyal up to their apprehension of Christianity and ecclesiastical and Scriptural government, but as might be expected, while missionaries are required and foreign help is absolutely needed, they are not fully qualified, and the better men among them acknowledge they are not fully qualified to take the direction of all affairs into their own hands. They must be trusted, and they are trusted and loved; and they must be helped; and they must, like ourselves, learn that there are various economies, laws, governments and grades of authority; that each has its time and place, and that there must be co-operation and obedience throughout. There has been a glamour over the whole situation, like the mist over the mountains of Japan. It may have come from temperament, or from habits of thought, or from eagerness of missionaries let loose in a new field, or from haste and competition of Churches; but some way the idea prevailed that practically the Japanese were wiser and better than we and our fathers had proved ourselves to be, that they were to be trusted with all power and administration at once and upon the start, that they would do things perfectly, and must have the mantle of supreme authority placed on their shoulders immediately and without graduating thereto as do all peoples in civil, political, and religious affairs. But the glamor is gone, the mist is dispelled; the Japanese are like Britons and Americans. There ought to be a territorial government, before there is state or provincial government; there ought to be colonial government before there is imperial right, power, privilege and dignity. There ought to be members and a class before there is a fully organized circuit; and there ought to be a half-circuit or two before there is a highly organized district

flaunting its officary and jurisdiction. The missions in these relations and particulars, are getting down out of the sky on to the ground ; out of theory, excitement and flurry into experience and fact, and will likely be able to do better work. And their Japanese churches, in their love of the kingdom, will stand by them in the exercise of their common sense and godly judgment.

(11) Also, I found that all the missions are agreed as to the policy of sending young men, candidates or probationers for the ministry, to Europe or America for their education. With one voice they declare that in all ordinary cases this policy is inexpedient ; that on the whole it does not by any means pay.

Educational facilities in Japan are very good ; the Churches about all have their Theological Schools, and young men have in their probation as fair chances of reading and study as in pioneering work in other lands. Besides, education abroad fills young men with schemes and notions that are far from profitable to them in their work, often sets them above their necessary associations in Japan, habituates them to styles of living far too expensive for their sphere, and involves them in debt, too often to their speedy and final overthrow. Such young men, too arrogant for their work, leave it under the flame of an earthly ambition ; or, utterly discouraged, are driven out of the ministry, in which, with proper restraints, they might have been an ornament and a power, to seek a livelihood, not according to the standards of good living in Japan, but according to even the artificial standards that have caught their admiration abroad. Special cases may arise where in the interests of the educational work, or for other particular purpose, it may be desirable that the probationer go abroad for a post graduate course or to finish a special education ; but the Missions agree that these cases are not frequent. And then the candidates must be put under proper regulation as to health, qualification, debt, obligation to the Mission and future service ; and likely in other particulars.

(12) As to salaries, I may not enter into full statement here ; but to show what is going on in Japan, I may append the following action of the Church Missionary Society in Japan, in April, 1898, representing the Church of England

and the Protestant Episcopal Church of America, first as to their Missionaries, and second as to their Japanese agents. The first resolution was: "That having in view the increased rate in the cost of living, which is now sixty per cent. more than it was ten years ago, . . . we ask the parent Committee to raise the salaries of the Missionaries in Japan according to the following scale: Married Missionaries, from 1,600 yen to 2,000 yen (the yen being about 50 cents); single Missionaries, from 1,000 to 1,200 yen; Lady Missionaries, from 750 to 900 yen." They also ask the parent Committee to raise the allowances to native agents according to the following scale:

Bible Women, from 8 yen to 11 yen per month.	
Probationer Catechists, 3rd grade—single 11 yen, married 14 yen.	
" " 2nd grade—	14 " 22 "
" " 1st grade—	17 " 25 "
Clergymen in Deacons' Orders	30 "
" " in Priests' Orders	40 "
	(All per month.)

Presbyterians pay Missionaries on an average, in gold, \$1,200, with allowance of \$100 for each child till 18 years; \$150 if in America at school. Pay single women, \$600; single men, \$800; Japanese, 10—15 yen per month, likely to advance 10 per cent.

This shows the estimate of some men of experience. It also discloses the unity of their administration as betwixt men and women. The above allowances, if granted in the main, would be liable to scaling down, according to the annual grant. Rev. D. S. Spencer, Presiding Elder of the Nagoya District of the Methodist Episcopal Church, a Missionary of long standing, gave me the benefit of the following statement, which he had recently gathered in his researches among the Missions, on the question of self support, setting forth the scale on which the various Churches had been paying their native agents.

	MINIMUM.	MAXIMUM.
Methodist Episcopal Church	16 yen	27 yen per month.
" " Ch. South 15 "		18 " "
Methodist Protestant	18 "	33½ " "
Evangelical Association	— 25	— " "
Congregational	15 30	— " "

	MINIMUM.	MAXIMUM.
Presbyterian.....	10—15	20—married.
German Reformed.....	20	— 25
Church Missionary Society..	20	— 25
Methodist Church, Canada	(20	— 50—married. }
	15	— 20—single. }
Baptists	15—single	25—married.
Universalist.....	15—	30— “

Such a view makes it evident we have not been unmindful of our brethren in Japan—either missionaries or native agents.

(13) That upon the question of self support all the Missions are in the territory of exploration, experiment and expectancy. Self support has three aspects, and to know your ground, you must know which aspect is meant. Is the Church really a self-supporting native Church? Or, is it self supporting by virtue of the contributions of the missionary force on the ground? Or, is it that the pastor gets part of his pay from his people, part from the missionaries, and earns the rest himself by engaging in some other calling. Of genuine self-supporting native churches, there are, indeed, as yet very, very few. There are many obstacles, of course, some of which we will be slow in removing, as long as there is a plentiful supply of money from home. The pastors, who are largely from the Samurai class, scorn to ask money for self support, and have hardly risen to the conception of asking for the Cause of God. It is urged the heathen give money. The Buddhist priests clamor for money in the temple for idols. The people are poor. To the noble elevation of self support, for the sake of Christ's kingdom the churches will only come gradually. A great revival of religion will help it mightily. We must do at least three things: (a) We must educate both pastors and people on the matter. (b) We must quit, soon as possible, paying at least rent and incidental expenses. (c) The Board must insist that the Conference and Stationing Committee do not, by their arrangements and appointments, break down self-support where it has been reached, which thing they do, and of which our best Japanese laymen complain. The Council of the Presbyterian Missions, building up the Church of Christ in Japan, adopted the following principles and

rules, which are worthy of careful consideration and close observation, as to their application and development.

(a) To organize no church except it is self-supporting; the missionaries to have charge in the meantime, and labor and pray to bring the church up to that standard.

(b) To pay no rent or incidental expenses.

(c) To employ, if necessary, fewer workers, and group and unite circuits to help on to self-support.

(d) To require from church societies receiving aid from Mission Board under missionaries full reports giving all information called for by blanks furnished.

(e) To keep a standing committee of the Council on self-support.

Also, the Synod of the Church adopted a rule that all churches not self-supporting at the end of two years lose their place and vote in Synod, and fall back again under Mission Council. This must act as a spur, especially to the pastors. The missionaries say they may not be able to apply all these rules rigidly at once; but the rules point plainly enough (a) to the honor and privilege of self-support; (b) to the voting power in the government of the church; (c) to giving the missionary his proper place in the education, fostering care and control of the churches unorganised and supported by the Mission Board. Some agents would go on for ever taking money, and this is an important point gained. It is so that these Mission problems of relations of boards, councils, missionaries, native agents and other interests are all interlaced, and the proper disposition of one part of the problem has much to do with the solution of the whole. It is gratifying to note that in the Methodist Episcopal Church, Japan, the native contributions for all purposes grew from 8,500 yen in 1894 to 17,850 in 1897. Some others have possibly done as well.

Though much more could be said on other points referred to in conferences with missionaries, we likely have most of what will bear on our own case, and may now turn for a little to some matters of interest that were developed in interviews with ministers and laymen of our own Church. One layman, intelligent and held in high esteem, said, "Some of the younger ministers are not well enough trained; they do not

read or study." He has lent them books which came back unread. The books they have find their way to the second-hand store. (This was confirmed by the action of the Council requiring a pledge in furnishing books to the graduates.) They are satisfied with one or two little places, receiving their pay and getting along. Might do more, work up congregations, unite congregations and so have an incitement to self-improvement. Evangelists and probationers should not be ordained for special purposes; this settles down weak, unqualified men on the Church. Said the younger men were jealous of the older and abler members of the Conference, and prevented their work and usefulness. He gave names. Knowing he was competent to answer such a question, I asked him if there is such a thing as public opinion in Japan. He replied that there is no such thing as an effective and dominant public opinion in the country. Another layman called for conversation and confirmed these views as to the younger men and their treatment of the capable men of the Conference. Said they thought more of themselves and of office than of the Church; undertook nothing for the general good. He sought an interview with them on Azabu school and tabernacle. They laughed at him. Thought in such case it was little use to have a Conference. Once the Conference was greatly respected; not so now. Knows a family of six sustained on sixteen and eighteen yen a month. Hard for all, but harder for the people than the pastors, on their allowance. Both said, "It is absurd to think of getting on without help and direction from the home Church." A senior pastor called for a long interview. Said extremely necessary that aid and direction come from Canada. Church in Japan feeble and by no means able to guide itself; also times not favorable for pushing self-control with vigor. Brethren at Conference did not come to confer with me on my invitation as they had no special plans. The hope of the Church was in a Pentecost, for which they were looking and praying. Might assure the Church in Canada they were now stable in doctrine. There had been times of great danger, but these had largely passed over. They were now ready for evangelism and revival. Thinks we should have more experienced missionaries on the ground. As to uniting congregations and

local churches in aid of self-support, he thought in future that should be done by evangelists under care of missionary. Difficult or impossible to do it now with their small churches, because of class distinction in Japan, different classes living in different parts of city. (To obviate this, one of the evangelistic missionaries of another Church told me they kept only one register for each missionary or large field of labor, and then divided at their pleasure. We have, with paid labor, divided up into little circuits.) The pastor before mentioned said all evangelists should be under the direction of the missionary, and work so laid out in larger fields.

Conversation with another experienced pastor brought out the views that something must be done to interest the laymen, as, for instance, giving them a voice as to fields and evangelists, paying the missionary allowances to the Quarterly Boards or stewards that the circuit may be interested in finance. He would have the Stationing Committee confined wholly to the chairmen of districts without elected representatives, as young men are looking out mainly for themselves. Would not organize a district till there is a considerable number of separate substantial charges. Thinks we have too much machinery, that the missionary should be given his place, which should be properly defined, and that there should be an energetic guiding and controlling evangelistic superintendency by missionaries or otherwise; that what the whole work needs is a leader, some evangelistic energy and authority; that more liberty should be given to the Conference as to term of pastorate and time limit; also as to line of graduation and course of study. As matters are seen no hope of progress.

Having so far traversed the ground as to investigations outside the Annual Conference and Mission Council, we may now turn more particularly to the conversations in the council, and to matters arising out of them. (1) In my opening address before the Annual Conference I especially requested the brethren by committee or otherwise to confer with me on whatever they thought affected the interests of the Church, especially as the friends at home were desirous of knowing their minds in these regards. Such a committee was appointed by the Conference, and under instruction waited on us in the council. The *only* business of the com-

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mittee was to ask an advance in their salaries. I replied to the brethren that this subject was closely related to other matters, and must be considered in connection with them; as, for instance, self-support, self-supporting churches, self-supporting pastors, reducing the number of fields by uniting appointments or small circuits, and so employing fewer laborers, thereby enabling us to pay those that did the work more, as might be necessary; also, we should take into account the amounts paid by other Churches that we might not be unfair to them, draw off their men, or hinder the movement toward self-support which general raising of salaries paid might do; also that whatever might be done for special cases we could hardly make general advance now, as compared with others we seemed well up. I had hoped and expected that this application on their part would open up the very subjects I wished to consider with them. But they declined to enter upon any other subject. (2) The work and prospects of our Azabu Boys' School came under review. I visited the school and addressed it assembled, as I did also our Azabu Ladies' School with much pleasure. Under President Abara and Manager Muramatsu the boys' school has gathered in a very large number of scholars—say 400—is employing a large number of teachers, and educationally those on the ground think is doing satisfactory work. Under present circumstances our school accommodation, both as to land and buildings, is altogether insufficient. We are shut in on every side, contrasting very unfavorably for school purposes with the splendid Presbyterian campus of ten acres, well supplied with buildings, and the still superior plant of the Methodist Episcopal Church of twenty-five acres and magnificent edifice equipment. Yet, from our central position and the popularity of the management, we far outstrip either of them in the number of scholars. The school is largely in the line of the Government educational work, and is becoming more nearly a self-supporting establishment. The Bible is not used as a text or class book, but Christian ethics is taught every morning, showing the superiority of Bible ethics over the system of Confucius and other systems brought into the arena. This, Dr. Macdonald said, had been the case in about all the history of the school.

Christianity is evidently in practical polemics in Japan. One or two members of the council put the question very pointedly : Does all this pay ? Is this a justifiable use of our missionary money ? Do we get enough Christianity directly or indirectly into the establishment to give it on any good degree the form or force or even the complexion of a missionary agency ? A committee was appointed upon the matter, viz., Dr. Scott and your delegate. It was found (a) that the school in some size and shape is likely required as a Preparatory School for our Theological department, and so has some missionary footing. (b) That it is calling for less and less grant, and is likely to become self-supporting. (c) That the president and manager are members of our Church and reputable men, and so exerting a good influence over the boys. (d) That there are Christian teachers in the school, and it is the effort to have Christian teachers, whose life and instruction may be as far as possible in favor of the Christian religion. (e) That school exercises are opened daily with religious service, which may be conducted by our Theological professors and pastors of our churches at their convenience, or as their sense of duty and missionary zeal may dictate, in which services brief religious and ethical instruction may be given. (f) That it is perfectly open to professors, pastors and teachers to hold all the Bible classes they can obtain by invitation on Sabbaths or hours of the week over and above school hours ; and that such classes are actually formed and communicating biblical knowledge to not a few, which voluntary procedure is possibly as effective as any compulsory plan. (g) That many of the boys attend our Azabu church, and the pastor of that church, according to his diligence and efficiency, may lead and does lead them into the light. Especially has he a favorable opportunity to this end with those scholars who lodge in the school buildings and board in the general dining hall. Whereupon your delegate, citing what takes place at Stanstead College and Albert College and others of our home institutions, gave his view that for the present, at least, it is best to keep on with the work in the Azabu Boys' School, always making effort to bring as much Christian influence to bear as possible, and to keep the management in the hands of Christian men. And against the men now in

in Japan. The question very liable use of our unity directly or any good degree of a missionary the matter, viz., and (a) that the and as a Prepara- and so has some or less and less

(c) That the arch and reput- over the boys. school, and it is e and instruc- the Christian ned daily with our Theological r convenience, ay dictate, in unction may be essors, pastors can obtain by ver and above ly formed and , which volun- mpulsory plan. u church, and diligence and light. Especi- and with those l board in the e, citing what ge and others or the present, n the Azabu uch Christian anagement in men now in

management I heard of no objection as matters go in Japan. The manager indeed expressed great willingness to aid in evangelistic work among the boys.

(3) The work of the Tabernacle in Hongo came in for a share of attention. Here the Board has erected a building, 70 x 90 feet outside, and sustained a work at a cost of thousands of dollars. The building is solid brick on three sides, with we will not say *false*, but temporary front—though false enough now from the way its dilapidated condition misrepresents our Church—made temporary so as to be removable when enlargement is needed. On floor and in galleries the house will easily hold 1,000 people. There is a strip of ground on one side full length of lot 15 feet wide; on other side 2 feet; in front is unoccupied space 30 feet broad. There is a narrow strip behind which could be purchased, say 20 feet broad, for house for pastor; on the front of one side is a book store for religious literature, kept by a faithful woman of our Church. The building stands on a main thoroughfare (as on Yonge street, just above College), in the midst of a dense unevangelized population, equal at least in number to that of Toronto, and within five minutes' walk of the University and College buildings with their thousands of students. The plan of the Board was, through the students to evangelize the Empire, and meantime, it may be, to gather in a local church. The working force to-day is a Japanese pastor with a missionary, Bro. Coates, under him, and what little help Mrs. Coates gives. The working force supposed to be needed is, say eight or nine, that is: two missionaries, one experienced and one beginner to teach English; two evangelists to follow up the work among the students and one pastor. Besides if work among the women and in families is to be prosecuted, lady missionaries and Bible women are required. That provision can be reduced and do a part of the work. And it can be reduced to present dimensions and do but very little.

The relation betwixt the pastor appointed by the Stationing Committee and the missionary is not always satisfactory, interfering as it does with laying out plans and working to advantage, but, by mutual regard and reserve and partial paralysis, friction is avoided. Had the Board not embarked

in this work it might to-day ask the question whether it could afford to do so. To allow the missionary and the council to push us into this matter may have been a great mistake. Now the Board must ask the question whether it can afford to let it linger to the death, or wholly and promptly extinguish it. I presume we could sell out; but the present position of affairs is extremely unsatisfactory. If we are to build up a church among families, this is a case in which our Woman's Missionary Society could help us very effectually. The stereopticon with Bible pictures and incidents is used in preaching, and is thought to prove attractive and instructive, especially to the students. It may be well to mention the fact that the Rev. Mr. Allchin, of the Congregational Church, makes evangelistic tours of the country with his stereopticon, and is very confident that he materially helps the pastors and strengthens the churches. He is approved of by his board in the work, paid as any other missionary, and his expenses borne from mission funds. The Tabernacle seems to be about the only work of its kind in the country, and rolls upon us a problem that we must grapple with and solve one way or the other—either pressing on to greater efficiency or putting an end to the agony. It seems impossible, under present circumstances, to induce our churches in that neighborhood to cast in their lot with the Tabernacle, which, perhaps, under a vigorous policy could be brought about, having a missionary in charge, a pastor associated with him with well-defined lines of co-operation, and evangelists as might be necessary. It is true, as Dr. Cochrane said, "Either too much money then, or too little now." It is a great opportunity and great responsibility. If it fails, a great failure.

I preached in the Tabernacle twice. The first time on an evening of overflowing, drenching rain, at the opening of the Nyubai, or wet season, to a congregation of about fifty; the second time, a better night, to five hundred, mostly students, who paid close attention to the theme, "God in knowledge."

(4) The council had considerable deliberation as to the tenure of mission property, its insurance, etc.; but as in this regard all missions are alike there is little to add to what has been set forth on this subject in another connection. It was

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thought on the coming in of the treaties in July, 1899, it would be well to arrange to have our holdings in the Treasurers of the Board, and for some change of the kind we should make ready. As to the sale of the property we are leasing in Tsukiji, Dr. Macdonald thought we had better continue to rent it, as the income is considerable, while by others it was thought, as I subsequently found, that property in Tsukiji must sink in values, as soon as the treaties allow foreigners to hold off the concessions and give them wider scope throughout the Empire. Trustees for our property have in most cases been appointed by Quarterly Official Boards. Documents should be given by said trustees, which a Tokyo barrister, whom I met on the return steamer, said could be made in a good sense valid. The whole matter will require revision and attention in 1899, and the coming General Conference and Missionary Board should so arrange.

(5) The matter of self-support passed under review. The council did not seem to favor the idea of the pastors partially supporting themselves by outside employment, as is the case in some other Churches, since it would distract their energies and detract from their interest in the work. A church in their view was only self-supporting when the people really paid the stipend. Yet there might be cases where it would be well to assist an evangelist or local preacher, who would give part of his time to looking after the work. That might be left to the missionary or the chairman of the district. Expensive buildings, either for institutions or homes, except it may be in great centres, hinder self-support; so also the moving of preachers on too short term. Cases occur where self-support exists and then by bad management is broken down. Epworth League contributions or other special efforts not passing directly through the Mission Rooms may much hinder self-support, especially if some foreign society within the Church, even with the best intent, undertakes to provide a given amount for a particular place. Once started, it is difficult to change or grade down, which we must do if ever we are to strengthen Japanese Christians to stand alone, or be helpful in evangelizing their nation, or sending the Gospel abroad. After notice from the General Board, estimates should be gradually reduced for Districts; the Annual Con-

ference Estimating Committee making the adjustment and beginning say in 1900. The Board meantime could keep its grant to the present standard for the purpose of opening up new work. Organizing larger circuits and working them with evangelists or local preachers would help self-support. The Annual Conference should be made to feel this responsibility. In most aggressive work Japanese buildings are sufficient, and their use would help self-support. It was suggested that it would be advisable so to arrange the stationing power of the Stationing Committee and the Mission Council that the Stationing Committee station men only on circuits paying at least one-half the support, and the Mission Council supervise the other fields, possibly arranging mission districts for that purpose; or, that the Council station on new fields under its missionaries, and the Stationing Committee on established districts; also, that with the enlargement of circuits there be a rule that it take, say, at least five circuits to constitute a district. The Church of Christ in Japan (Presbyterian) is laying out to give a vote in Synod only to self-supporting churches.

(6) As to the perpetuation of a mission council our council felt that if we propose to carry on our work vigorously a mission council on regular consultation of missionaries, both men and women, in proper relation to other bodies and interests is indispensable; but if we propose to linger, die, or gradually withdraw, we can do this as well without the council as with it. Whatever it is called, and whatever powers are given it, there must be regular and effective consultation; and there must be authority to decide upon certain matters in Japan; certain other matters being referred to the Home Boards. If they have mission districts they would have them not organizations, but territories under the charge of the missionary, which are to be organized promptly as may be expedient into the Annual Conference. There seemed to be an impression in the council that it had not been free to carry out the Discipline. Your delegate told them they had certainly abdicated their functions and powers as committed to them by the General Conference. Coming through troublous times was their explanation. They held that two things were to be secured; first, on the side of the Board,

complete control of the finances and full power to step in at any time and direct the affairs of the mission, and second, on the side of the council, that the council should constantly have open access to the Board with its wants and grievances, if indeed grievance arise. But more of this again.

(7) The question was asked, Why do our pastors leave their work and retire from the ministry? The reply was: One resigned because of pressure upon his wrong or defective teaching, his doctrinal views; another because somewhat expensive in habits, he could earn more in business—likely a case of declension of spiritual life and power; a third resigned because of debt incurred to some extent while at school in Canada, and increased by efforts to carry on a school here in connection with his evangelistic work; a fourth defection was a case of character. It was felt in the Council that the brethren in the pastorate are under financial pressure, but that in by far the larger part they are faithful to their work and doing the best they can in the face of tremendous obstacles and discouragements. Our missionaries have the greatest possible regard for the Japanese brethren, and implicit trust in their piety, loyalty and fidelity.

(8) On the question of sending candidates or probationers abroad for education, our Mission Council thoroughly agreed with the positions of the other missionaries of the country whose views have already been stated. The Conference this year made no election, as they had not been informed as to any provision for the case. If the scholarship is continued, enough must be raised, not only for fees and board, but travelling and other expenses as well, as the probationer or pastor returning to Japan in debt is soon overwhelmed and forced out of the ministry, as has taken place. Should there be a special case, where foreign education is desirable, it might be provided for on intimation of the Council or Conference to authorities at home.

(9) What is the present position and prospect on the matter of Methodist union in Japan? was presented for consideration. Is it desirable? What is our duty in the case? The answer was, "The proposed plan is in the archives." There was at one time a union of the theological colleges in their work. Our men, Cochrane and Whittington, went to

the Methodist Episcopal School, Aoyama, but the result was very hurtful to both our academy and theological school. There is now a union in the Methodist paper, *Gokyo*, and which may be translated either "Guardian" or "Advocate." This meets the case. The fraternal feeling among the Methodist churches is strong, sincere and effective, manifesting itself always and everywhere, and sometimes with great vigor and emphasis, as at the Annual Conference, and in all reciprocal functions. In the Book-Room all Methodists get the benefit thereof. There is an annual grant of five yen to all missionaries; pastors, evangelists and workers. There is an opinion abroad that union of the Methodist forces is desirable. Our Japanese brethren are not eager for the union, but are willing for it and biding their time. They think they have larger liberties in our economy than in that of the Methodist Episcopal Churches, and likely we are paying larger salaries, though I do not state this as a reason. Five Methodist Churches are working in the country. The home organizations prevent a union, as they hold the Japanese section as a part of the organism. The Japanese, in a spirit of nationalism, may demand it some day, as many there are eager for a home autonomy. But they, too, have their serious obstructions in class distinctions, as Samurai will not fellowship Hei(ā)man. While Methodist union may be ultimately desirable it does not now seem necessary to any of the churches to agitate themselves or others upon the subject. They await the intimations of the Great Head of the Church and His plain leadership in every such movement. Meantime they are co-operating in every good word and work. Rejoicing in one another's prosperity, sharing each other's sorrows, all seem to think a Methodist union must come at an early day.

(10) Is any effective relationship of the wives of our missionaries to our mission work in Japan, and, for that matter, elsewhere, practicable, consistent with their other duties, and with the interests of the missionary societies? If they are competent as missionaries, is there any way by which we may avail ourselves of their services? are questions that were asked in Council. It has been seen in this paper, that in other missions much service is rendered in mission work by the wives of the missionaries. It does not follow that there should

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be a much greater expenditure for their work than for their inactivity. The one vote for support would for the most part, as now, maintain both husband and wife. This is true on our home fields and pastors' wives help pastors. The mission fields might demand more of a recognition as for instance in the Council. Travelling expenses home-ward and outward need not be increased. The main item of increased expense would likely be what could be afforded and voted for their helpers, as they might train and direct them. Consecrated missionary women married to missionaries perhaps ought to be ready for terms something of this sort. On the Board's side, the whole question of the missionary's wife, regarding health, adaptability, &c., demands consideration. The missionary's wife as well as the missionary failing in health may make a bill of expense. An experienced missionary of the Presbyterian Church told me in express terms that his wife was a valuable missionary when they were married, and she is, to say the least of it, as effective a missionary to-day as she was then, and as serviceable to the Board and the church. It is not so among us. One of our best missionaries, or a sister capable of missionary work, marries a missionary on the field, or one who goes to the field, and she is at once retired from mission work. The General Board has no place for her; the Board of the Woman's Missionary Society has no place for her. Can the Methodist Church afford this as a line of policy, no matter what the exceptions? Is this a proper direction of the talent God has given us? Do we not go to the expense of sending out missionaries whom we never use? Do we not throw away agencies and opportunities of considerable value in missionary aggression? Is the policy of our General Board right in this matter? Is the policy of the Board of the Woman's Missionary Society expedient and wise in this thing, and to be countenanced by the Church and continued by the Board? Would it not be well to consider this matter carefully? for the General Board needs women's agencies that are not supplied by the Woman's Board. By itself or by the Woman's Missionary Society this Board and its missionaries must have women agents and workers. There can be no doubt of this; missionaries and agents of this Board fell into errors, which they them-

selves now see; but, on the other hand, there can be as little doubt that unconsciously, likely, there has grown into sympathy and operation a union of forces and agencies that should have been helpful, but which were allowed to drift into a spirit and condition that militated against the usefulness and hindered the success of the missionaries, however much or little they may themselves be chargeable with this state of things. These things are not thought by any means to be the result of plan or intention; but are rather the consequences of an evolution, that a firm and wise administration might have lessened or prevented. If the missionaries themselves had always been prudent, and all concerned had kept their eyes on the central point, the proper place and function of the missionary, there would have been less trouble. I here omit some items which should go forward only to the Board or a special committee of the General Conference. But the avoidance of difficulty may not be the weightiest consideration. Rather should we seek to employ all the agencies that God and nature have put into our hands, to carry on the work, and may well study whether anything of value is of easy access in the direction now indicated.

(11) And now, after all this, which comparatively speaking is but skirmishing, but none the less indispensable, I come at length to the central position of the field, a congeries of questions, which, because of their interlacings and intertwinings, must be taken up together, however much or little we may be able to disentangle them and their environments as we proceed. This congeries of questions is as follows: What are the relations of the missionaries, and of the native church to the General Board? What is the proper relation of the missionary to the native Church; his relations to the Conference, the pastors and the people? What is the relation of the Mission Council to the same constituents? What are the relations of the two Mission Councils, that of the General Board and that of the Woman's Missionary Society, one to the other? What are the relations of the men and women laborers of the missions employed in the field, and of the agencies and measures each may adopt? Is there any natural and effective order; are there any vital relationships among all these elements?

Are they designed for segregation and repulsions? or for affinities and co-operation? This directs our attention to the missionary as the central figure of the movement; to the apostles Peter and Paul, and the Acts of the Apostles.

In my humble judgment the Board has not been kept sufficiently informed of what was transpiring in Japan. Possibly we are at fault ourselves in not taking more effective means to gain information. No Board in Japan, or anywhere else, has a more careful officer than the representative of this Board in that country. Of long experience, of unflinching fidelity to the work, of deep acquaintance with Japanese disposition and ways, of unblemished character and of great influence among the people, and even of extreme solicitude and caution, his services have been, and still are, and we trust long may be invaluable to the Board and to the Church, and it is likely that extreme caution and the constant hope that difficulties would arrange themselves and events glide by, as well as the general policy of non-interference that have held back our representative from communicating to us at home some things of which we ought to have been apprised. It has even happened that we have come to our information around by the way of the Ladies' Board, and not by our own official channels. Looked at from the side of the General Board I cannot but feel that the interests of our work in Japan would have been better safeguarded and promoted if there had not been in so many instances so ready compliance with the desires of the native brethren, especially during their nationalistic boom. If there had not been at least a seeming preference of the lady missionaries in their controversies with the missionaries of this Board; if the evangelistic missionaries of this Board had been more carefully guarded in their relations to the native Church and the Woman's Missionary Society, which could have been done by the President of the Conference, and if this Board had more minutely and in detail been kept informed of the proceedings in Japan, it would have, in the circumstances, been much to our advantage. This unquestionably is an important factor in the solution of the problem in hand.

Along with these elements has been operating to the prejudice of our missionaries the actual, through probably the

unintended and unconscious, alliance of the agents of the Woman's Missionary Society and the Japanese pastors and evangelists. A Japanese pastor and a ladies' school can run a circuit very well for a while, at least, after it has been once established. And this is precisely what is taking place on every one of the three self-supporting circuits, which, no doubt, are helped to be self-supporting by the presence of the ladies' school. This shows also that the ladies wisely plant their schools in our strongest centres, which ought also in some cases to be the centres of our evangelistic missionaries. But the missionary has generally no place there, and but little help in building up weak adjoining charges to a condition of independency. The lady workers can, no doubt, get on readily with the Japanese pastor, and in turn they render him very valuable assistance, which he needs and which he sees perfectly well. Even where he would change their plans of work, which sometimes in the interest of his circuit he tries to do, he finds it easier to yield, and keep their sympathy and aid, than persist in his own way and lose it. This does not operate to the advantage of the Board's missionaries. But surely for the present, if anyone should have the right of way in Japan, it should be the missionary of this Board carrying out not his own pet schemes, but the well digested and well determined policy of this Board and his Mission Council. And it would seem there ought to be some way of consultation and decision, so that the Conference and all councils and all laborers have a unity of action on well settled lines and plans. The people who give their money to these missionary societies for the support of missions in Japan, have a right to expect and demand these things at our hands.

But the going of the ladies to Japan was not the only, or the original, cause and sole occasion of difficulty. Their presence and plans of work, not of a set purpose but of an unguarded evolution, greatly accentuated and increased the difficulties that arose upon other causes, and may in some instances have been even the occasion of their development. The spirit of a sensitive independence did not conduce to harmony and co-operation. But the true cause, operating against the missionary lay further back and deeper down. We have shown clearly that all missions in Japan now see

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that they were infatuated and deceived by an apparent and superficial success, and much too rapidly undertook to relieve themselves of responsibility, and lay the burdens upon the backs and place the power in the hands of the Japanese churches. It is not that the Japanese Christians are not capable of their own appropriate duties and are not to be trusted. There are grand and faithful men among them who are fully to be trusted with everything that a parent church is at liberty to place in the hands of its offspring, a youthful church, as rapidly as that offspring develops in spiritual wisdom and power, as rapidly likely as primitive Christianity was relieved of apostolic authority. But spiritual wisdom and power were no part of the nationalistic movement in Japan. A few grand men were not much light in the deep darkness: not much energy under overwhelming inertia. As before shown some of the leaders of that movement undertook to use the Church of God for their own purposes, and when it suited their notions as quickly deserted it. By incitement from Japan we were caught in that drift in the Toronto General Conference of 1886. I well remember the history of the legislation that expanded the Book of Discipline and provided for an Annual Conference, a Mission District and a Mission Council in Japan, and on the urgent suggestion and even entreaty of the leading evangelistic missionary, placed the ecclesiastical power and control, where to-day its use is one of the main causes of complaint. Under that legislation we set down upon the infant church our entire ecclesiastical machinery, that had been widening and narrowing, stiffening and hardening among us who have been practised in Christianity and Church Government for generations; and yet we ourselves were sorely galled by it in many places.

We put upon the necks and shoulders of our brethren a yoke and a burden we were ourselves ill-able to bear. The measure was introduced by our missionary at the close of an overburdened Conference, and passed without mature deliberation or debate, on the strength of a provision inserted that the General Board might make certain adjustments. There perhaps never was a greater absurdity than setting down such an arrangement of steel and iron on an infant's nerve and muscle,

unless it be to charge upon the Mission Rooms the unexpected consequences that have resulted. In all our unfortunate controversies on this subject there has been a postlapsarian persistency in attempting to shift censure and fasten blame on some one else. On all sides it is said there has been great trouble, but *we, we* are not to blame. If fixing the responsibility were the great issue, it is likely it can be richly distributed. May not each thoughtfully take his share of the blame and do better in future? Were there honors to deal out there would be many claimants. The General Conference would necessarily assume its share of censure for listening to the eager missionary, and so hurriedly passing such an enactment. The General Superintendent and the General Board could not escape; for there was a power of adjustment. The Mission Council in Japan, and the whole administration there would necessarily be allotted a large share of the censure, for failing in its representations to the Board in due season, and on constitutional and disciplinary grounds. Under the provisions zealous missionaries rushed at their work and were impaled on obstructions. One great trouble was, the controversy went on in Japan till the personal element entered the fray before the Board had been apprised of the necessities of the case. Men and women missionaries were in sharp contention before aught was known of it in Canada. When the subject came forward to the Board, it came in much bitterness as a personal quarrel. There was nothing for the Board to do under the circumstances other than what it did, which is acknowledged all around. With the same conditions presented to the Board again there must be the same result.

Mr. Flake, at the time of the Northwest Rebellion, said to Sir John Macdonald, "I do not favor your policy; in my judgment you have brought us into sore trouble, but now that the rebellion is on, there is but one policy for all of us; that is, first check the rebellion, bring the land to peace, to quiet, and the people to safety and reason; establish rightful authority, and then we will talk about the policy." War measures have their proper time and place, but need not be continued for ever. To establish at that time in Japan the engineering of the Annual Conference, the district and the circuit in full force, was, in my judgment, according to present light, a most

ill-advised and unwarrantable procedure. To have reached this point more gradually, if ever; to have substituted a territorial government; to have established a Conference with modified and adapted powers might have been wisdom's part. But to put down the full force of Chairman of District and Superintendent Minister of Circuit, except in a few cases, was to crowd the missionary to the wall and in just so far to interfere with the operations of the General Board. To pile upon the top of this unwarrantable arrangement another society, completely separate from and virtually independent of the General Board; completely independent of the Annual Conference, and seeking its alliances and its field of operations where it might find them, would now seem to accumulate the absurdity, and rear the obstacles to the operations of the General Board, to prodigious dimensions. There is no need to bring in malice aforethought, or set purpose, or catch some scapegoat and fix the blame there. We must stop this disposition and effort to justify ourselves at the expense of others. We can have all we want of that; but it only plunges us deeper into the mire. We were all learning. We had not perfect foresight. We arranged some things to facilitate differences, and the differences came. Possibly persons of other spirit and mind would have avoided the collisions; but we had the persons we had; they said what they said; and did what they did. In plan and spirit we must set ourselves to arrange better things for the future. But, amid all, the Board must keep its eye on the central point, the efficiency and free, well regulated action of the missionary. This, also, must the General Conference, the Japanese Annual Conference, and the Woman's Missionary Society guard. For whatever hinders or belittles the missionary in his proper sphere, from whatever source it comes, just so far antagonizes the interests of this Board and impedes the progress of the Methodist Church in its missionary operations. The effective missionary, and he must be effective or withdrawn, in his appropriate environment, is the centre and essence of our movement, and the best expression of our purpose, functions and power; and the Japan Annual Conference, and the Woman's Missionary Society should see it as well as we. So that with steady eye upon this fact we need not lose our

bearings, or suffer ourselves to be befogged in vain speculations, or generalizations on missions, or in differences, disputes and misdirections.

If we purpose to carry on our mission work in Japan vigorously, and who would dare doubt or deflect such a purpose, I have certain suggestions to make, which, though we may have lost much of the former vantage ground, may aid us in the solution of this stupendous problem, involving as it does, the interests of the souls of multitudes of men. If we do not intend to carry it on vigorously, there is little or no use of carrying it on at all, in which case we will hardly as a Board get a more favorable time or condition than the present for retiring from the field and leaving the whole work to the Japanese Conference and the Woman's Missionary Society, which might do it at least for a while and after a manner. I have already declared my judgment to the effect that Japan never needed the earnest efforts and operations of our General Board more than at this hour; never have the opportunities and obligations been greater; never have our Japanese brethren felt more keenly the need of our assistance or called more loudly for it; and if we ever were justified in entering Japan, we certainly are not now justified in abandoning it, or handing over our responsibilities to others. The Methodist Church, and the General Board for the Methodist Church, each must fill its place to meet all the emergencies of the time; and besides its own direct and immediate missionary aggressive management and control afford a proper basis of action for both the annual Conference and the Woman's Missionary Society. In India they call the British troops, that is, the regiments from Britain, "the stiffening of the Colonial army," the strength of resource and discipline and the pivot on which the battle turns. The General Board, it is very plain, would be derelict in duty and false to its trust to abandon its place and work; or to suffer itself or its agents to be crowded into a corner. The General Board has for the the present, at least, first claim, right of way, and its agencies must be kept in their place, given scope of effective operation, and then held to their obligations and trusts. The time may come for gradual retirement, but it is not yet.

I think I have already shown that the agencies and repre-

sentation of the General Board have not filled up the measure of their duty in preserving the right relations of things, in adopting the proper methods of redress and in maintaining in its integrity the discipline of the Church. Slackness in these regards involved us in personal entanglements, and entirely sidetracked the genuine issues of proper relationships and effective work. Readjustment and re-invigoration are now in order; peace with power. Much as we have admired our agents and agencies in the past, and well as we have sustained them, more fully, if possible, in the future we must arrange to confide in our agents and agencies, and more firmly if need be, stand by them. They must make themselves worthy of it or quit. Great and important factors enter into these movements, and originate and direct these forces, and they must move in harmony or there is friction, abrasion, damage, loss, ruin. There is the Japanese Annual Conference with its disciplinary authority and appliances; there are the Councils of the two home Boards, and their entirely separate institutions and methods of work; there are the two sets of missionaries of the same Church and their assistants, so entirely separate on the same field, or it may be for peace' sake in different fields; and then, there are the two home Boards, practically independent one of the other as to their funds, as to the laborers they employ, and their methods of operation, or at least only so related, that any suggestion or requirement, even under the provisions of discipline, is likely to be reckoned a source of irritation, if not resented as an unwarrantable interference.

In the providence of God these facts and relations have grown upon us, not by foresight and unity of plan, but like the rising up of the Epworth Leagues and their entrance upon missionary enterprise, by successive unforeseen steps and developments. None of these factors is intrusive, none unimportant; every one of these factors is valuable and potent in its place and relation. What devolves upon us is the plain duty of wisdom, patience and charity in the adjustment, and of grace, love and knowledge in the application of their powers.

We shall not reach an ideal perfection in the agents or the agencies; but we must do the best we can. The ideal to

be reached under present circumstances would seem to me to be (1) Such powers in the Japan Annual Conference as shall enable it to regulate its own pastoral term, the stationing of its own ministry, and be in harmony with the Mission Council in its courses of study and the lines of ministerial preparation upon certain specified principles; also the application of the funds it may raise as the educational and missionary funds, as well of course as the use of its own contingent fund or its superannuation fund or other such funds when undertaken. The ordinances of worship, the general organization, the forms of trial, and such matters should remain for the present as they are, especially for purposes of education. The powers of the Chairman of the District and Superintendent of the Circuit should be harmonized with the work of the missionary and the Mission Council, and the missionaries and agents of this Board should have a place for the assistance and edification of the Church as well as for aggressive missionary movements. Further, no field should be constituted a circuit in the Conference, and no set of circuits a district of the Conference, and so be placed within the jurisdiction of the Annual Conference, except upon well defined attainments and principles: but rather, new fields up to a certain stage should be kept under the direction of the missionary, and provision should be made that the missionary may resume direction when the field fails of certain attainments. Our experience in the French work may make us cautious in such a policy; but the dense population of Japan, the compactness of our work, and the fact that circuits, districts, and Annual Conferences are all of them but learning their powers and modes of exercise, point to the much easier transition of fields from one relationship to another. The requirements of discipline can be made to guard these points. (2) Complementary to these arrangements the missionary and the Missionary Council must be maintained in the Discipline with well defined duties and powers. The original draft in the Discipline of 1896 can be easily adapted to the needs of the occasion, and would have served fairly well if the administration in Japan had been effective; if the appeals on points of law had been taken at the proper time to the proper authorities, and seasonable modifications had been made by

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the General Board according to the authority vested in it by the General Conference.

Closer personal and official supervision from Canada would have saved us much trouble, and can be made very serviceable for good in time to come. In general policy, too, the missionary must be under the direction of the Missionary Council and not a wanderer on his own notions. And the Missionary Council and the Annual Conference must understand their respective boundaries of authority, jurisdiction and territory, and keep to them; as well as the missionaries on one hand and the chairmen of districts and pastors on the other. These things must all be written down in the Discipline, which can be done in a comparatively few words; and then we must look for some show of common sense, wisdom, forbearance, loyalty and devotion, in the accomplishment of faithful work within the well ordered boundaries.

(3) Indispensable, also, is a proper understanding betwixt the Mission Council of the General Board in Japan and the Council of the Woman's Missionary Society. These two bodies must be brought to work together on the same field, helping one another in a good degree of harmony; or they must separate entirely, taking different fields of toil, different Provinces in the Empire, or different continents and nations on earth. Here the Church can allow no ground for confusion, no unsettled territory, no ill defined or undefined relationships. Both sides, where there ought not to be two sides, protest, we are ready for consultation, for co-operation; but the fact remains; there is no consultation; no co-operation. Each Council, each set of workers, goes its own way; and we know the results. Fraternal consultation and cordial co-operation of the Councils in Japan would straighten out many crooked places. The very fact of co-operation would answer a thousand questions, modify difficulties and multiply energies. Once get to co-operating, and co-operating reasonably and in a Christian spirit, which, surely, we may justly expect, demand and even enforce, and difficulties are at once removed, and new life and energy are infused into our operations. It is not a question of preference one to the other, or preëminence, or predominance; but it is the question of the life and growth of our mission work in Japan, and it may be, in other countries.

Whether it be by placing the General Board under the governance of the Woman's Board ; or the Woman's Board under the direction of the General Board ; or by effecting a practical union of the Councils for work common to both, by consultation and co-operation ; or by prescribing hard and fast lines by legislation ; or by placing them both under some independent supervisional authority, which, if they are to continue separate, should at once be clearly, firmly done ; some way or other, we must obtain unity of understanding, sentiment, counsel and action ; or we must agree to separate, each taking its own territory and going its own way. The General Board, to fill its proper place and accomplish its task, must have women workers in the field, in some way or other and in some degree or other, made available to the missionary in his evangelistic aggression and in the nurture of the Church. If these women workers are not furnished by the Woman's Missionary Society, the General Board must adopt the policy of obtaining and training its own women workers. This, of course, means the same Church doing the same work by two, at least possibly conflicting, certainly reduplicating agencies, on the same ground. Proper understandings betwixt the two Boards at home, proper instructions to our agents abroad, and proper consultations and co-operation on the mission fields may secure what is required. If any of the agents of either society will not work in harmony with the others, their stations must be changed, or they removed from the field altogether. Clear cut separation and independence from the outset, though working on the same field was the policy that, in a large measure, produced our troubles. This state of things, in the interests of the Church and the missions, cannot be suffered to continue. There are preferable alternatives that can be reached ; or our incompetency for the management of Christian missions must be acknowledged. This subject is so extensive and intricate that safe ground of operation cannot be gained in some dreamy half-hour. The location of the fields of labor, the homes of the laborers, the kinds of work undertaken, the absolute necessity of time for study and rest, and other important considerations devolve on us jointly the duty of careful and prayerful study of the situation, and the adoption of such measures as will bring

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harmony and efficiency. If it is found out that this cannot be done we must separately take the next best path that lies open before us. But likely the General Conference, the guardian of the interests of the Methodist Church, should have something to say in the matter, and something should be written down in the Book of Discipline.

(4) If it is seen to be best to go on with the work and strengthen the Mission Council as above suggested, I think it desirable, indeed indispensable, to remove the stringency of the war measures and adopt a more open policy. To that end I would continue the present representative of the Board in the office of treasurer or bureau for the Board in Japan, and so far as this Board is concerned would confine his duties to that office. His brethren in Japan could of course elect him to any other responsibility at their discretion. I would leave the Mission Council free to elect its own officers and adopt its own methods of communication with this Board, which nominally is now the case, but events have seriously changed the situation. And I would give the General Secretary, or other messenger of the General Board to Japan, full power of supervision on the spot. Further, I would require full reports of the measures and decisions of the Mission Council to be duly laid before the General Board, and would have clear specification of what measures and decisions could not go into effect without the sanction of the General Board or its Executive Committee. Communication with Japan is now so speedy that no allowable projects need languish on that account. The General Board and the Mission Council should have well understood lines of movement and a cordial co-operation. And surely this is among the possibilities.

(5) What would seem to be about the right relation and function of the missionary is that, having acquired sufficient knowledge of the language, under the mission council, he receive an allotted field; that his labors be confined thereto, except as may be provided under proper regulations; that his work be mainly aggressive evangelism, pressing on to new fields; nevertheless, that for purposes of shepherding the flock and edification he may retain certain work under his care, the Annual Conference and the Mission Council agreeing thereto; that he interfere not with the officers of the Annual

Conference in their allotted fields; and that upon invitation of chairmen of districts and superintendents of circuits he co-operate with them in extending and building up the work. It is presumed, of course, the Board's missionary and these officers will move in harmony, and to help them thereto their respective jurisdiction, duties and prerogatives may well be written down in the Discipline. Here it is worthy of consideration whether there are not Japanese brethren whom the Board could place in the function and office of missionary in this regard, and so on the one hand honor consecration, fidelity and ability, and on the other hand stiffen the missionary contingent at an early date with capable and trustworthy men who now fully understand the language; and who, if not alone, yet certainly with the Missionary Council, of which they could be made at least corresponding members, and under a proper supervision from Canada—which all require—could, in my judgment, oftentimes equal the men whom we may send to Japan in leading their countrymen to Christ. This is in effect at least partially secured when a native chairman of a District co-operates heartily with the foreign missionary. Under a proper supervision I would so recognize their worth and capability, as we would in this way be training native Japanese for fast coming responsibilities. It was by no means pleasant or cheering in Japan to observe that elder, more experienced, and more capable brethren in the Conference were scarcely given their place by the younger and more numerous members of the body. The most pronounced people in the world for venerating age and experience forget it in practice. I was thereby impressed with the idea that the Methodist Church is deprived of much evangelistic, aggressive and organizing force to which she is entitled, and that for this reason, as well as for others that have been presented, there is a paralysis upon the mission. Nor was this a matter of my opinion alone, but a subject of common remark among Christian people inside and outside our own mission.

It will be seen, then, that I recommend

(1) Restoring our mission early as practicable to something like its former strength. But whether we send two or twenty we should have an energetic, evangelistic leader. It

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is not cautious soothing, discreet holding back and keeping a quiet satisfaction that will do the work ; but we must have a courageous aggression, a prudent direction, a wise control and obedience to control. May the God of the armies of Israel give us the captain for the hosts ! We must not fear one man's taking the lead, and if we cannot find a man let us have a woman. It seems to have been the divine plan with Moses, and Gideon, and Ezra, and Joel, and Esther, and Paul, and Wesley. Possibly we ought not to tremble if God gave us a Thoburn, or a Taylor, or Judson in Japan.

(2) Giving the Mission Council, or Mission Conference and Consultation of Missionaries, its place in the Discipline, prescribing its functions, duties, and powers, and seeing to it that these are neither abdicated nor neglected.

(3) Keeping open its access to the Board by its own officers.

(4) Maintaining the Board's control of finance, and, indeed, of all interests and measures under its care and within the range of its responsibility.

(5) Defining the relation of the Mission Council and the missionary to the Japan Conference and its officers.

(6) Enlarging the powers of the Conference in some directions and curtailing possibly in others to harmonize the movements of Council and Conference, and of the missionaries and Conference officers.

(7) Establishing through consultation or legislation, or both, the proper relationships between the Council of the Woman's Missionary Society in Japan and the Council of the General Board there, so that they shall not only have liberty to meet in the common interests, but shall be required to meet, consult and decide on what affects the work in common, and to co-operate therein subject to the action of their respective Boards, or the Executive Committees thereof.

(8) Transferring or removing, if necessary, agents of either society who may be unready for reasonable co-operation. In all these matters for a time at least there must be authorization ; impartial, effective supervision.

(9) Regulating the organization of Circuits and Districts, that the Missionary may have an open field, and the Annual Conference and its officers a due share of power and responsibility.

(10) Nurturing self-support for our circuits by giving timely notice, that, say in the year 1900, the Board will begin to withdraw grants from older fields, reducing the allowance under some approved system, till self-support is reached, the Board in the meantime at its pleasure keeping its total grant up to at least the present standard, to be used largely as possible in aggressive work.

(11) Making it the duty of both Boards and their Councils in Japan, to do all in their power to build up the Annual Conference, and the Native Church with a view to union or independence, or both, in Japan at as early a date as practicable.

Unless these things, or something like them in degree and kind, can be done with considerable vigor and promptness, I confess I do not see much hope for our work in Japan. Of course we must have faith in God and look for Divine guidance and revival power. And we must do our part as well. I confess, were I a young man pressing into the mission field, I certainly, as I regard matters, would hesitate to undertake mission work in Japan under just the present conditions.

On the other hand, under proper conditions I would go to that grand Empire with alacrity, confidence and hope for the evangelization of its people. As I have said, I love them, and covet them in all their worth and excellencies for Christ. I rejoice in what has been accomplished, and in the way the providence of God has been leading them and moving them upward to the light. I believe them to be worthy of our greatest sacrifices and trust and most consecrated endeavor. And with proper arrangements by the Church, and with a willing, faithful, loyal spirit, among its agents and agencies, under the blessing of Heaven, though difficulties and discouragements will continue, here is a great opportunity. And by the power of the Holy Ghost here are ready and abounding demonstrations of the power of our Christ to save; to save the man, the woman, the family, the nation, the world. I think there is a plain duty before us in this matter, and I pray that we have grace, wisdom and courage to discharge it.

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